

AN ADDRESS,

27

DELIVERED AT

THE TENTH ANNIVERSARY CELEBRATION

OF THE

UNION LITERARY SOCIETY

OF

MIAMI UNIVERSITY,

SEPTEMBER 29, 1835.

BY LYMAN BEECHER, D. D.

CINCINNATI:

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1835.

REVEREND SIR,

The Union Literary Society of Miami University, through us their committee, tender to you their thanks for the very excellent and appropriate address delivered before them on yesterday; and request a copy of you for publication.

Yours, respectfully,

S. MOREHEAD,
J. WEEKLY,
C. M'KINNEY, } *Committee.*

LYMAN BEECHER, D. D.

September 30th, 1835.

GENTLEMEN,

Your polite note, requesting a copy of my address, delivered yesterday, is received, and your request will be complied with, as early as my various avocations will permit.

Respectfully, yours,

LYMAN BEECHER.

MESSRS. S. MOREHEAD,
J. WEEKLY,
C. M'KINNEY.

September 30th, 1835.

Entered according to act of Congress, in the year 1835,

BY LYMAN BEECHER, D. D.

In the Clerk's Office for the District Court of Ohio.

ADDRESS.

A DIVISION of labor is indispensable to the perfection of society. The attempt to produce a social equality by assigning to every man the supply of his own wants, is to hang weights upon society, and chain it down to barbarism. The multiplication of enjoyment, and the division of labor for the supply, is the only method of filling the earth with a dense, intelligent, virtuous, joyful population, equal to the capabilities of man, and the revealed purposes of Divine Mercy. To economize and retrench, may be a temporary duty indicated by the vastness of the work to be done, and the small amount of numbers and capital engaged in it. But the stated policy of heaven is to raise the world from its degraded condition, by amplifying immeasurably its sphere of action, and its facilities and motives to enjoyment. In the primitive age of the christian dispensation, the requisite means of its propagation were provided by rendering life uncertain, and property valueless by its insecurity. But this was on the eve of the downfall of civilized society into a thousand years of darkness and barbarism—and is not the method by which God will elevate the whole family of man—from barbarism, to the highest possible condition of purity and peace, and social enjoyment. As the world, by the power of the gospel and the Holy Ghost, comes under the influence of religion—and the number and the capital of christians increase, God will enlighten, and elevate, and purify the condition of the world—not by persecution and disaster, but by the augmentation of liberty, and the safety of life and property—by the facilities of art, the increase of capital, and men of enterprize, who will use this world as not abusing it, and appropriate their income under the guidance of the wisdom which is from above. It is under the providential influence of this fundamental law of divided labor that the great depart-

ments of agriculture, commerce, and the arts have been assigned to different hands, educated for their work; while to another and a large class has been assigned the instruction, and discipline, and government of mind. To the perfection of science and the arts, an order of educated men has always been requisite: but for the education, and discipline, and control of mind itself—of universal mind—of mind free as air, and so intelligent and virtuous as to be itself the universal legislator and executive and voluntary subject of its own laws—the best talent which God has delegated to men, and the best culture which man can bestow, are unquestionably required. In this necessity, literary institutions have originated in all civilized nations, to qualify the portion of mind which is destined to act upon mind, for the various spheres of professional instruction, and moral and religious cultivation.

In despotic governments, literary institutions have constituted a monopoly of intellectual power—an aristocracy of literature and cultivated mind—light upon the mountain top, while the valleys sat in darkness—fountains in high places, whose streams sent down a penurious supply to the plains below. It answered well the purposes of despotism, in qualifying the few to govern by force the unreflecting multitude. But in a republic, where the whole people legislate, and public sentiment is the supreme executive, the intellectual and moral culture of the nation must become universal and elevated, demanding an increase of colleges and professional men proportioned to the elevated standard and universality of education. A nation can no more educate itself for a republican government, without colleges, and academies, and schools, and professional teachers, than it can feed and clothe itself without agriculturists and manufactories.

The opinion, insinuated by some, and too much regarded by the laboring classes of the community, that colleges are sinecures of indolence, and monopolies of honor and profit, unearned by useful labor, is as unjust as it is pernicious. Mental labor is as really labor as muscular action; and the operatives in our colleges, and seminaries, and schools, are as truly and eminently working men, and work as

many hours, and in respect to the taxation upon health and strength, work as hard as the husbandman on his farm, or the artizan in his workshop. Colleges and schools are truly the intellectual manufactories and workshops of the nation, and in their design and results, are preeminently republican institutions. They break up and diffuse among the people that monopoly of knowledge and mental power which despotic governments accumulate for purposes of arbitrary rule, and bring to the children of the humblest families of the nation a full and fair opportunity of holding competition for learning, and honor, and wealth, with the children of the oldest and most affluent families—giving thus to the nation the select talents and powers of her entire population, and counteracting the tendencies to voluptuous degeneracy, by a constant circulation in the body politic of the unwasted vigor of its most athletic sons. In this manner the extremes of rich and poor meet together—excluding patrician and plebeian contentions, by the constant changes which justice produces in elevating the lower classes, and rewarding every man according to his talents and deeds;—uniting the nation, by a constant communion of honor and profit, and the widespread alliance of the ties of blood. The colleges of a republic are eminently the guardians of liberty and equality, and the great practical equalizers of society. So great is the wealth of this nation, and so fast accumulating, that were it not that by collegiate education the children of the poor can hold competition with the sons of the rich, the entire cultivated intellect of the nation would soon be in the families of the rich, and the children of the poor doomed to an iron cast of hopeless inequality of intelligence and influence.

The enemy of colleges is therefore evidently and eminently the enemy of civilization—of republican institutions—of liberty and equality—and especially the enemy of the poor, who have far more to lose by their absence, and more to gain by their multiplication, than any other class of the republic possibly can have.

Nor is it merely the result of circumstances that colleges favor republican liberty. Their inherent tendency is to liberty.

Popular ignorance is the preparation for despotism, and popular intelligence for civil liberty. And in all ages the liberalizing tendencies of literary institutions has been made manifest. In the dark ages they were the depositories of the little light that remained on the earth, and the remote but real causes of the Reformation, and the resurrection of civil and religious liberty. The principles of liberty, which of late have shaken thrones and scattered aristocracies, were planted in the universities of Europe, and their inmates have been recently the successful pioneers of revolution in favor of liberty, and the downfall of despotism. At the present moment, but for the cannon's mouth and the bayonet, the universities of Europe would burst out into a flame of republican zeal, and emancipate the continent. In our own revolutionary struggle, the alumni of our colleges were found in the front rank of earnest controversy for liberty; and in the pulpit, at the bar, on the bench, and in the halls of legislation, as well as amid the confused noise of the battle and the warrior, their patriotic voice was heard; and at the present moment a purer zeal for liberty and country exists not in our nation, than warms the heart of the thousands who inhabit the colleges of our land. Our hope, and joy, and rejoicing they are; and it is the multiplication of our colleges which lifts the day-star upon the threatened night of ignorance, settling down upon our emigrant and neglected population.

The transition of man, however, from unreflecting ignorance, and passive obedience, to intelligent self-government, is not to be expected without resistance, and revolution; and the battle between the intellectual and physical power of the world, is evidently coming on. Where the demand of reform is met by the stern resistance of force, revolution will perform the work of justice and emancipation, and give the nations blood to drink. Nor can republics, in their immature experience, anticipate exemption wholly from mental aberrations. Ardent minds, elate with the novelty of knowledge, may be expected to press onward with a confidence proportioned to their brief observation and limited vision; and like the goat in the apocalypse, enraged by opposition, push every way, at

every thing which obstructs their movement and falls within the sweep of their fury.

But such irregularities, instead of justifying the apprehension of an abortive experiment in self-government, only indicate the weak point, and the remedy in the augmented influence of literary and religious institutions to balance the relaxations of arbitrary power, and the overactings of immature mind and eccentric zeal.

It is not to be denied, however, that a responsibility, greater and more momentous, never rested on men, than now devolves on those whom heaven calls to found and rear the colleges of the West—not to be like those of other ages, the product of centuries; but, like our canals, and railroads, and commercial cities, the product of a day—but where defect in the foundation, as in the plan of a great city, may perpetuate mischief through coming ages.

Should the spirit of innovation and a leveling radicalism enter them, sending out through society insubordination, selfwill, denunciation, and hate, the day of our downfall will be soon at the door, and nothing remain to us but to wade back through seas of blood, from anarchy to despotism.

It cannot be denied that astonishing advances have been made in the application of the arts and sciences to the improvement of the social condition of man; and some, in the delirium of their wonderment, ascribe these results of long accumulating knowledge to a new and revised edition of the mind itself. The mind, they say, has awaked from the slumber of ages—has burst her chains, and rolled off the weight which pressed her down—has stormed the arsenal of knowledge, and is driving old things away; and in its victorious career, creating all things new; and long and loud the demand is made, that we lift the gates, and open the doors of our colleges, and let this king of glory in. Before we obey the summons, and open the doors of our literary institutions to the sweep of such a revolution, it may be well to pause a little and consider whether we will surrender at discretion, or make out an inventory of the things we shall insist on retaining, as well as of those we will consent to add. To accomplish this, it behooves

us to consider well the DESIGN OF COLLEGIATE INSTITUTIONS, AND THE APPROPRIATE MEANS OF ITS ACCOMPLISHMENT.

It seems to be thought by many that the design of collegiate education is the communication of knowledge to passive mind, to be laid up for use in the storehouse of memory. But as well might all the products of agriculture and the mechanic arts be laid up for all future use by the young agriculturist and mechanic.

It is the acquisition of vigor and skill for a future productive industry which constitutes the physical training of the one, and it is vigor and dexterity of mind in the acquisition and application of knowledge which constitute chiefly the object of mental training.

To the developement and discipline of mind in a collegiate course, the following things are deserving of a special regard.

1. *The habit of concentrating at will a powerful attention upon any subject.*

This habit is not innate, and human indolence abhors it as nature does a vacuum, and the mind can be brought to it only by the power of habitual training. It is this aversion to close attention, which produces in the early stages of college life so many partial insurrections against the languages and the mathematics; and such profound and eloquent dissertations upon the inutility of the one, and the folly of plodding through the sterile regions of the other; and such warm-hearted eulogies of the literature and various knowledge which glitters on the surface; and for the acquisition of which, the eye, and the ear, and the memory, may suffice; with little taxation of thought and mental power, in which the inspirations of genius are idolized, and hard study stigmatized; in which, instead of putting in requisition the whole energy of the soul to turn the key of knowledge, the young gentleman may skip through college with kid gloves and rattan—worship Bacchus and Venus, and cultivate the graces before the glass, and before the ladies; and take his diploma, with all his college honors blushing thick upon his vacant head: a system of education that might suffice to qualify men to govern monkeys, but never to form and govern mind.

The human mind has indeed waked up, and broken loose—rejoicing as a giant to run a race—but assuredly it will never be restrained and guided to auspicious results by dandy philosophers, and baby intellects. The minds that ride on the whirlwind and direct the storm, must be of the first order, by nature and by discipline, and by various acquisition.

2. *Another point in mental culture to be secured, is the acquisition of elementary principles.*

God, in the natural, and in the moral world, is a God of order, and not of confusion. All his works praise him—every department of his system is under the operation of general laws, and governing elementary principles; and like the adaptations of mechanism, may be taken apart and put together. The depths and the accuracy of science are but the development of his handy work, whose wisdom is in all, and over all; and no man can understand any science, or any thing, who cannot lay his hand on the elementary principles, and by the light of these, trace out the relations and dependencies of the whole. These are the key of knowledge, to which all the sciences open their arcana; and without which they remain inexorably shut to all manner of demand and solicitation. Without this knowledge of first principles, a man will behold truth always in isolated fragments, and be surrounded by a wilderness of light. Such knowledge is like a mass of disordered mechanism—confusion worse confounded, and utterly incapable of use—a maze, overwhelming and inextricable.

3. *To mental discipline is requisite also precision of thought, as well as elementary principles.*

The mind cannot be thoroughly exercised without it; and nothing worthy of the name of knowledge can otherwise be gained. There are many who go round a subject, and pass between its parts, and verily think they understand, who, when called upon for an accurate description, can only hesitate and stammer amid the glimmering of their undefined moonbeams of knowledge. Why is this? It is because they have nothing—only because they have acquired no definite knowledge of the subjects they have studied. They understand all subjects in general, and none in particular—and for the pur-

poses of exact knowledge adapted to use, might as well have been stargazing through a dim telescope in a foggy night.

Every thing is what it is, exactly, and not merely almost; and for purposes of science or use, a hair's breadth discrepancy is as fatal as the discrepancy of a mile.

Who could raise a building where every mortice and tenon only almost fitted? or construct a useful almanac, when his calculations were almost, but not altogether exact? It is this precision of knowledge which it is the business of literary and theological institutions to communicate, and of their inmates to acquire—and without it, not only are the blessings of an education lost, but the multiplied evils of undisciplined minds—of indefinite conceptions and fallacious reasonings—and the bewilderment of a declamatory flippancy of specious words is poured out upon society with an overflowing flood, sweeping away the landmarks of truth and principles, and covering the surface with brush, and leaves, and gravel.

No wonder that skepticism is rife, which proclaims knowledge to be unattainable, and all things doubtful. What other result could be expected from minds reared without first principles, and reasoning without precision of conceptions in respect either to words, thoughts, or things?

No wonder that all disputes are regarded as unproductive efforts of vain jangling; for what else than profitless declamation can result from discussions without first principles, or definitions, or precision of thought, word, and language?

No wonder that theology should be regarded as the region of chaos and old night—starless and dreamy—fanciful and feverish—where the atoms of truth and error hold everlasting conflict of attraction, and repulsion, and fermentation, and revolution—without the possibility of system, or knowledge, or obligation to know the truth, or accountability for error.

Looseness of mental discipline in seminaries, and slowness of head and heart in their inmates to acquire elementary and accurate knowledge, is a matter of deep concern. The original lack of foundation and method, in the governing minds of a community, cannot fail to produce a loose, conflicting, chaotic state of things in all the departments of society.

Lawyers will jangle—physicians will quarrel—politicians will contend, and theologians dispute—and the public mind be darkened and distracted by the very orbs appointed to guide the day and rule the night. Our republican institutions and the church of God demand a greater efficiency and variety of mind; and the desideratum can be supplied only by a more universal, energetic discipline, upward from the common school to the halls of legislation, the pulpit, and the bar.

4. *To accuracy of conception in mental training, must be added accuracy of verbal description and definition.*

This is the *clothing* of accurate elementary knowledge; and to be of use, the garments must fit—but for this purpose extempore garments will not suffice; there must be an exact measurement of the elementary position, or a ludicrous drapery will disfigure and encumber our thoughts.

It is for the want of exact language that so much hesitation happens in recitation, where the sentiment itself seems to have been acquired, that young men of talent and knowledge get up and open the mouth, and knit the brow, and try to speak, while ‘*vox hæsit faucibus.*’ Definitions are the essence and marrow of things, the lamps of science, the pivots and mainsprings of mental movement and power. He who has gained the definitions of science, theology, or law, has an unction and knows all things—and without them knows nothing.

5. *Another object of mental training, is to secure the balance of the mind, and just proportions of knowledge.*

The youthful mind is prone to cultivate the temperament, and taste, and talent in which it abounds, and which, of course, is most pleasant and easy, to the neglect of things of equal importance, in which it may be deficient. But this only increases the disproportion and produces mental monstrosity. As if a man with one lean and one well-favored limb, should cherish the healthful member to a dropsy, and abandon the other to absolute consumption. One, for example, is blessed with a fine imagination, with possibly some lack of logical power; but instead of stimulating the intellect, he puts his already luxuriant imagination into a hotbed, to thrust out its

unregulated and rampant vegetation. Others, blessed with a tenacious memory, neglect the delinquent powers, and turn their chief attention to the enlargement of this warehouse of the mind, and storing it with other men's ideas. While others are so pleased with power of mind and logical acumen, that they give you only the naked lines and angles of thought, without so much as a fig-leaf to cover, or a spark of fire to warm. While others, pleased with pliant organs and musical voice, have no doubt that good speaking is the chief end of man, and pour out the everlasting series of well adjusted intonations of beautiful, empty sounds.

6. *To the balance of the faculties, should be carefully added the proportion and balance of knowledge.*

In the first place, every department of science and knowledge sheds its light, and sends its auxiliary influence on every other part—as the members of the body bound by joints and bands compacted, minister to the perfection of the whole. And in the second place, the mind itself, for purposes of health and vigor, needs variety, and cannot be permitted to fix its intense vision and warm heart upon any single subject, exclusive of others.

The result will be the preternatural enlargement of the favorite topic upon the orb of vision, till every other object is excluded, or thrown into comparative insignificance. And another result will be, a nervous febrile action, produced by the concentration of all the light and heat of the mind in a focus upon a single subject. And another, the radicalism of a reckless fanaticism, on which argument is lost as upon a whirlwind—augmented in proportion to the desolation which is multiplied in its career, and whose confidence in heaven's approbation and aid, and heaven's anger on all who oppose, could not be augmented apparently by omniscience itself.

7. *The condensation of thought, is another point in mental training.*

Thoughts for amusement and admiration may be spread out, and amplified, and ornamented, and made to flow meandering around like the summer brooks through meadows whose banks are adorned with roses, and violets, and daisies; but for pur-

poses of instruction, and argument, and business effect, it is as contemptible as poetry, paintings, or a serenade of music for demonstration.

Who on trial for life, would not be indignant at such a beautiful defence? and who bent on saving his country, or saving souls, would mock the mighty theme by such beautiful emptinesses? Thought must have light and power to produce effect—and this can be accomplished only by condensation—and this, only by close and clear thinking, and careful and reiterated revision. Without patient effort, no genius or tact can do it—nothing but hard work, and constant watching, and repeated effort, and the power of habit, can counteract the incorrigible propensity of indolent minds to substitute the *copia verborum*, for that conciseness which is indispensable to power. A diffuse style cannot be made energetic.

8. *The art of investigation, is one of fundamental importance in mental training.*

I mean by this, that every student should be accustomed to investigate, and explore, and understand every subject—to analyse and take it apart—ascertain and define its elementary principles, and all its dependencies and relations, and label the whole with letters of fire, and put it together again—then he will understand it—then he will never forget it—and then everywhere and instantly it will be ready for use. Now this can never be accomplished by lectures and oral instruction; from the simple consideration, that the act of receiving and the act of acquiring knowledge, by personal efforts, are entirely different in respect to mental exertion, and thorough attainment. In the one case the mind is passive, and records upon the tablets of memory only a few fragments of what is said, soon to be effaced, and recovered only by recurring to imperfect notes. While in the other, the mind's best energies are employed in unlocking and dissecting the subject—and the mind's own eyesight in inspecting it—and there results the mind's accurate and imperishable knowledge of it. I do not mean that lectures are useless, or to be dispensed with; but they are to be only the important aids of original investigation. The young adventurer must have some stock

in trade to begin with—some raw material for his mind to work upon—and on some plain subjects perhaps he has it. Let him experiment then first on the most familiar subject. Let him reconnoitre his own mind and ascertain how much and what he knows exactly on the subject, and put it down in definite memorandums, and if they are the elementary points, it will be easy by their light to follow out their relations and dependencies, from centre to circumference—and if they are remote inferences and relations, it will be easy to follow them up till they disclose the elementary principle of which they are the satellites. When this has been done, and all that his own ingenuity can disclose is found, he may consult authors, and enlarge and connect his views by their aid. When called to investigate subjects which are beyond the sphere of his incipient knowledge, conversation and lectures may open the door of the temple, and put in the hand of the young adventurer the golden thread which may lead him out of darkness into open day. The advantages of this personal and primary investigation of subjects, are the augmentation of mental vigor and acute discrimination—the pleasures of mental action and discovery—the confidence of knowledge—dexterity in its application, and that originality of manner which imparts freshness, and variety, and undying interest to oft-repeated truths, and protracted health of mind, and vigorous intellectual action. Above all, it is the remedy of college indolence and mental sloth, protracted through life—and the guarantee of diligence, and mental action, and acquisition, down to the very frost of age, and the last days of life. Mind which has opened the fountains of knowledge will thirst and drink, and thirst and drink forever. It is a training which doubles the capacity of the mind, the economy of time, the energy of application, and the amount of acquisition, the duration of active usefulness, and the amount of it. Few minds uninitiated in the habit of investigation, pass, without faltering, the meridian of life, or move on after it, but in the commonplace repetition of commonplace ideas. While to minds exercised by reason of use to analyze, and decompose, and reconstruct the elementary order of things, the work is ever interesting,

ever new; and the product ever fresh, original, and bright as the luminaries of heaven. The results of such training will be eloquence in the pulpit, eloquence at the bar, and eloquence in the halls of legislation; such as none can sleep under nor resist, and whose victories, when achieved, will, like the battle of Trafalgar, leave the world in a blaze.

On the art of speaking in conversation, and by oral instruction, and public lectures, sermons, and speeches in deliberative bodies, so much is demanded to say anything to the purpose, that I shall not even enter upon the subject, only to say, that by a popular and powerful mode of speaking, a man's success is sure, whose mental training has corresponded with the preceding course. While for the want of it, multitudes of minds of vigor and good training, with refined taste and copious stores of knowledge, have passed through life but little appreciated, and exerting on society but a feeble power. For what is the science of war—and what all its implements and munitions, without fire, and the power of striking home. There is nothing by which the power of mind on mind, is so augmented, as by the exercise of a native, powerful, popular, argumentative eloquence. And no defect in public training, by which so much capacity of usefulness is neutralized and lost, as by unskilful and inefficient speaking. There must be a power of presentation,—or good sense, and vigor, and well-balanced minds, and precision of thoughts on the page, and accurate definition, and full proportions of knowledge, and condensation, and taste, and beauty, and the battery of logic, and the electric fire of metaphors,—will all be a dumb show in the popular collisions of mind with mind.

To popular, and powerful, and efficacious elocution, it is indispensable that its importance be appreciated in our colleges and seminaries, as correctly as it is by the whole body of the people. And secondly, that the whole habit of mental training which we have indicated, be pursued thoroughly both by instructors and by students. There is no native eloquence, more than there is native running races or fighting battles. It is the result of the best order of mind, with all sorts of the best training.

There must be mental vigor, and power, and precision of thought, and comprehensive knowledge of men and of things, and condensation, and taste, and beauty, and power. And then a subject, and an object, and a soul on fire, in high and arduous effort to accomplish an end.

What produced the immortal eloquence of Demosthenes? A mind which heaven created—the culture of it by his own efforts—the stimulus of a popular government, and the provocations of Philip of Macedon.

Instruction may obviate faults, and frame into order the excess of exuberant feeling: but you may as well teach artificial breathing, as artificial eloquence. Teach men how to think, and how to feel, and with good linguistic culture, you cannot prevent their being eloquent. As well stop thunder storms and volcanoes, as the electric burstings out of soul with fervid overflowing energy.

O, if Mind HAS waked up, and broke her fetters, as they say, I hope she has got her blood warm, and her mouth open, her tongue loose, and nature herself speaking, in her own tones, look, and gesture, instead of the monkey imitations of art. Let the head be furnished, and the tongue be endowed with stores of language, and the soul filled with high patriotic and religious feeling. And when the occasion comes demanding eloquence, it will be there; and men will not need a lookingglass to practise before; but the soul will take possession of the body, and inspire intonation, and look, and jesture, and nature will be justified of her children.

This system of mental discipline, should be attended all the way, with an efficient system of physical education. Physical energy is indispensable to protracted mental exertion.

It is impossible to carry a healthful condition of body through nine years of indefatigable mental discipline, without habitual and vigorous muscular exercise. Not one in a hundred of those presumptuous dreamers, who think they can do it, will fail to awake first or last to the reality of a ruined constitution.

To act with vigor, the mind must have a foundation to stand upon, and walls not to be shaken down by emotion and

the recoil of mental action. And as the time devoted now to collegiate and professional studies, is double what it was in the early periods of our country, and the toil and emotion of professional life greatly augmented, it is not to be expected that the increased taxation can be sustained without a corresponding care to maintain the muscular and nervous system. The body was made for action; and it cannot, with impunity, either by violence or by stealth, be cheated out of it. The subtraction of nutrition to accommodate the system to study without exercise, will ruin, ultimately, the constitution. It will produce effeminacy of the muscular fibre—an increased susceptibility to the action of physical causes, with a diminished power of resistance, and of course, increase the predisposition to disease. The only safe way, is to give to nature her portion of meat in due season, so combined with exercise, as shall secure to the digestive organs an untiring vigor in the right performance of their work. Retreating before the elements for the preservation of health, and venturing from our hiding place only when they are goodnatured and smile, is to make ourselves the slaves of the most capricious masters—there is no safe way but to brave them—and by hardy habit to rise above their power. We must learn to buffet them, or they will never cease to buffet us.

The amount of daily exercise required for the preservation of a vigorous constitution, cannot be less than three hours a day, to balance the habitual nervous taxation of eight or ten hours study. It must be of a kind, also, which puts in requisition not merely the lower extremities—as *walking*, but the arms, and the chest, and the entire man. It must be an exercise to which every one must have access without the expense of keeping a horse; and above all things, it must be an exercise which will be interesting. Of all drudgery, that of being compelled to exercise merely for the sake of exercising, is the greatest; and will never, for any length of time, be faithfully pursued. Labor must, of course, be associated with the idea of profit; and for this, agriculture and the mechanic arts afford the opportunity of combining the requisite, healthful, and lucrative action with study.

The experiment is as yet immature; but it is a safe maxim in the government of God, that whatever ought to be done, can be done—and I have no doubt that we have grasped already the elements of the plan which will, under the guidance of God, lead to a glorious result.

The subject of physical education should be commenced in the family, extended to the school, combined with the preparatory studies of the college; travel with us through the professional studies, and its results, in the form of habit, cleave to us through life. The man who has in this manner worked himself into public life, is qualified to endure hardness as a good soldier—has acquired moral courage, mental vigor, decision of character, and real independence. Such an one, if a minister, may, like the apostles, go forth among a dispersed population and gather them together, sustaining himself by the work of his hands, till, by the grace of God, a church is organized, a congregation collected, and a house of worship built; and it is only by such a race of ministers, that the exigencies of our country can be fully met, or the world be converted to Christ. The motives to adopt a course which shall unite study with exercise and economy, are imperious; for failures are multiplying, and abortive expenses—and the sacrifice of life in this manner attended by such light as we now possess, is fast coming up to the criminality of suicide. He who destroys his nervous system by intoxication, is a suicide; but when the same outrage on nature is perpetrated by mental action and muscular indolence—what heretofore has been denominated martyrdom to the noble thirst for knowledge, must soon receive the verdict of suicide.

The fact is, that few men destroy themselves by studying more than they could endure—few study as much as might safely be performed, were their studies combined with the requisite amount of daily exercise.

I have said that the acquisition of knowledge is not the chief end of a collegiate education; but to secure vigor and discipline of mind, and the elements of knowledge, as the foundation of future acquisition and use. The amount of knowledge, however inseparable from the preceding course

of training, will be greater than can be acquired by any other method of study. For not only have habits of attention, and method, and precision, and investigation been acquired, but the knowledge which has been gained is elementary, accurate, and imperishable. That which is committed to the memory, may be forgotten; but that which is seen and handled of truth is inseparable from the mind's being, and is the ground of its future and eternal progress.

Such, then, is the outline of mental training to qualify the influential minds of our nation for their high destiny. A work which should be commenced in the family, continued in the common school and academy, and consummated in the colleges and schools of medicine, law, and theology.

We now approach the question—What shall be saved of the remnants of past imbecility and mistake in the system of collegiate education; and what shall be added better adapted to the culture of emancipated mind? I am aware that the argument is urgent, that all old things should pass away, and all things become new; and that a universal sweep should be made of mental philosophy, mathematics, logic, and the languages—and that a system more expeditious and direct to the fountains of knowledge should be introduced.

For why, after the manhood of mind, should we continue the use of childish things? and who can believe the same teachings to be applicable in such wonderfully different circumstances? Already the victory of mind is won, and nature through all her works has surrendered. Distance, panic struck, has vanished from between Pittsburgh and New Orleans; and the panic is spreading, and distance in all directions is fleeing away.

The Allegheny has bowed down her back like a camel to receive the load of commerce, and the waters have gone over her, and the navies of boats ride in proud triumph over her high places. The moon, in her gallant course, at the word of command, has struck and come under our lee, and opened her cabinet of wonders to our insatiable curiosity—and no doubt trumpets are in successful preparation to hold communion and high discussion with her inhabitants, without the danger

of mobocratic epidemics and remedies: while winged men of surpassing beauty are indicating to us, no doubt, those coming improvements of our bodies, to correspond with those of the mind, which shall supersede steamboats, rail roads, and balloons, and enable us to rival, on untiring wing, the flight of eagles.

Why, then, amid these unparalleled victories of mind should the mind itself move in the leading strings of other days, and continue to tread the spiral line of slow approximation, instead of storming the arcana of nature, and pouncing at once upon the centre and circumference of knowledge? And why should our youthful hopes of church and state, poor things, be imprisoned six long years, to obtain their diploma, when they might charge through the halls of science, and divide the spoils of universal knowledge in half the time?

We certainly have no attachment to measures, because they are old; or aversion to them, because they are new. And it would favor our purse as well as our pride, that our sons should be able to despatch the Greek and Latin classics in six months, and anoint themselves with the unction of universal knowledge, in a single year. We only desire to wait, as a prudential measure, until it is ascertained past doubt, that the blessings of the new dispensation have come upon physical nature as undeniably as they have come down upon mind—and when it is well ascertained that trees run up to maturity in a few years—and that infant bodies, scorning the slow-paced movements of nature, are taking the rights of early manhood by a shorter course—and that the walls of the tabernacle correspond in their capacity of enduring emotion and action with the augmented powers of the giant mind,—we will consent to bring out our books of mathematics, metaphysics and philosophy—our Greek and Latin lore, and pile them up before high heaven, and light the heap, and shout the jubilee of the new creation! And though it might seem superfluous to doubt that there are minds who were born a hundred years old, and clad by instinct and intuition with all knowledge, we only ask a little delay, until it shall become certain that the inspiration of the few have become

universal—and to witness at least one experiment, from beginning to end, of Captivity carried captive. For the present, and until time shall give us ocular demonstration of this universal change of nature's laws, we hope to be excused if we make the laws of mental training suggested in this address, and indicated by past analogy of mind and nature, the test of those additions and subtractions which the genius of the age may demand. But, that I may not appear dogmatical, and may give to my clients all the advantages of modesty and liberality in their advocate, I would prefer that you, gentlemen, should take the bench, and permit me to plead before you the case of the persecuted Studies of other days—referring it to your verdict, whether they shall be spared or expelled from the seats of Science and the Muses.

Here, gentlemen, is metaphysics under the name of Mental Philosophy; a very ancient theory, and a very modern science. The arguments against it are its past theoretical uncertainties, from the dark ages downward; and its late and immature scientific adjustment—the impossibility of completing it, together with its immemorial tendencies to heresy and error. But I submit to your consideration whether mind is not an existence as real as matter, and as really subject to the dominion of laws—of laws as open to inspection, and as uniform as the laws of the natural world. The reason of its past absurdity and disgrace, is its gross abuse by the substitution of theories for facts—like that of alchymy for chemistry—and the pictures of imagination for medical science. Since it has been favored by the inspection of common sense, and the testimony of facts, it has come out of darkness into light in the same way that the other sciences have done, and emerged much faster than its predecessors. And after all, what is the difference between those who denounce and those who cultivate the study of mental philosophy, but, that the one possess themselves of the facts in the case, while the other cleave to the dark bewildering theories of other days?

With respect to the relative importance of mental philosophy in the family of the sciences, we assert that the knowledge of the mind, perverted by sin, and to be restored by the

teachings of God, and educated for eternity, is as important as the history of old earth, the affinities of matter, the laws of the planets, or the anatomy of insects. Indeed, since the Bible is to be interpreted with reference to the known attributes of the things which it speaks of—a knowledge of mind is indispensable to a correct interpretation of the Bible, and as important as the laws of the universe and the remedial influences of the gospel are important compared with the knowledge of things destined to perish in the using.

For these reasons we hope it may please you to be of opinion, that for the present, mental philosophy should be spared, and not spared only, but so studied and honored, that every mouth shall be stopped from speaking evil of it; and be guided in words of might and wisdom by its illumination.

Shall the mathematics, then, be obliterated from the list of collegiate studies?

No doubt, if you will consent to do it, generations yet unborn, of lazy students, will rise up and call you blessed. What sickness of heart will you not save, and wrinkled brows of empty heads, and ingenious excuses for knowing nothing. And were it sure, that mind had leaped up from childhood, at a bound, with the power of intuition and the comprehension of omniscience, as the means of augmenting vigor and discrimination, it might safely be given up. But until such attainments have been well authenticated as the general privilege of common minds, you will regard it, I hope, as the safer course, to retain, for the present, the study of the mathematics. For so long as mind shall need discipline, to develop its powers, the mathematics will be as needful to the developement of mental power, as muscular effort is to physical vigor.

Shall logic be stricken from the list of collegiate studies? If we may be permitted to retain mental philosophy and mathematics and the languages, for purposes of mental training—as logic, in these enlightened days, seems to be of little use—if anything be given up, in courtesy to public sentiment, we should prefer the sacrifice of this once divine, but now obsolete art of ratiocination; inasmuch as it creates a vacancy as

little to be perceived in the practical intercourse of life, as anything we may be compelled to spare.

I would recommend, however, for the present, that we waive a decision, and permit logic to remain, on the ground of prescription, until the claims of new-born mind are more fully established; for should our hopes be disappointed, and times and seasons change, there may even yet be some occasion to revert to the art of reasoning.

We now bring before you, as a study which pleads prescription, from a high antiquity, but whose claims have all along, at intervals, been contested, and against which, at length, learned voices long and loud are crying out, away with it—away with it! It is the Greek and Roman classics.

If the demand were that they should not be studied to the exclusion of the sacred classics, or that their study should be select, and conducted with the same reference to purity and relative excellence, as should characterize the study of the English classics; or, if the demand were that for the better accommodation of the multitude, whose future employments may not demand a strictly classical course, there should be respectable seminaries established for a more comprehensive and perfect course of English education, there could be no room for dissent or controversy.

But as we understand the notes of war that come upon our ear, they are the denunciation and utter exclusion from our highest institutions, of the Greek and Roman classics. And we submit it, gentlemen, to your decision, whether the two most copious and perfect languages of the two most illustrious nations of all past time, shall be blotted out; as blotted out they will be, if stigmatized and exiled from our colleges.

They are languages perfected in the relative absence of modern science, and when philology and elocution were the leading studies of men—and of men, whose whole genius and habits preeminently fitted them to refine, expand, and perfect language; when eloquence conferred a power which commanded armies, stilled the tumult of the people, swayed senates, and made thrones tremble, and drove traitors to desperation and

exile—why should the storehouse of these pioneer languages of literature and eloquence, including all that is copious, harmonious, tasteful, energetic, and beautiful in language, be given up again to the Goths and Vandals? Is the task of swaying the intellect of our nation so easy, or the perfection and power of our language so surpassing, or the charms of eloquence so imbecile and contemptible with Americans? Or our eloquence itself so transcendent and overpowering as justly to repel and despise all alliance with foreign aid? And what if the injured Greek and Roman classics should say, as the injured female said to her tyrant lord, give me back what I brought, my youth and my beauty, and I will go—give us back the copious dowry of words we brought you, and which you have incorporated in your own vaunted English tongue—restore whatever of variety, and copiousness, and taste, and beauty, and strength, you have taken from us; what a ruin would they leave our language—what a Babel of dialects and fragments of uncouth tongues—like the ruins of Babylon or Palmyra. Why should such injustice be done to our auxiliaries, or to ourselves, or the world? Why should the ladder of our ascent to classic excellence be vilely cast away, and our borrowed wealth of words be dashed rudely in the face of our benefactors? A restoration which does not enrich them, and makes us poor indeed. Is it forgotten, that in one of these dead languages, revelation is embalmed, which soon, by the power of translations, is to rise from the dead, and proclaim glad tidings to every creature in every tongue? And is this the time, when commerce and revelation are seeking communion with all nations, to despise ancient philology, and put out the lamp of linguistic science? How are the Scriptures to be translated, but by men well versed in the languages of the Old and New Testaments, and their kindred dialects, and multiplied manuscripts and versions—and how is the faith to be defended, and biblical exposition, without the sacred criticism, which is not to be secured but by communion with the tongues of inspiration? In the long reach of providential foresight, these Greeks and Romans were raised up to subserve the great designs of God's mercy in redeeming men;

the one, to provide the most perfect of all languages, as the medium of his revelation; the other, to unite nations in the embrace of a civilized empire; to facilitate the propagation and ultimate protection of christianity.

The interests of christianity are indissolubly connected with the languages of Greece and Rome, and the day that their study is exiled from colleges, the darkness of a second night will begin to settle down upon the church of God. There was a time when the study of the languages seemed, but for purposes of discipline, almost useless. But that era has passed away, and another has arrived, demanding the study of language more and more to the perfect day. The gift of tongues will not return; but the age of philology, and translations, and preaching the gospel in every tongue, has come; and it is quite too late for those to scout the languages who regard at all the signs of the coming day. As well might the artist dash in pieces the models of Grecian architecture, or the painter blot out the illustrious productions of the pencil, or the statuary turn his back on the breathing marble, as we, when most in need of their aid, turn away from the illustrious monuments of the Greek and Roman tongues.

To the question then so oft reiterated, as if unanswerable—of what use are the Greek and Roman classics? I answer: as models of the most copious and finished expressions of thought in two of the most civilized and polished nations of antiquity—as the depositories of inspiration—as the storehouse of etymology, and definition, and professional technics—as the expositors of our own tongue, and indispensable to sacred criticism in the translation and exposition of the Bible, they are invaluable; their study affords, also, the earliest and best means of fixing the attention of children, and forming habits of discrimination and precision of language, at a time, too, when almost every other knowledge committed to their memory, with little comprehension, becomes, like waters spilt on the ground, or writing upon the sand, to be obliterated by the returning wave. They impart also to the mind, thus early initiated in their mysteries, that precision of thought, and richness of varied conception, and copiousness of diction,

and delicacy of touch, and versatility of expression, which a vigorous intellect and a burning heart demand for the utterance of its overpowering inspirations in those coming days when the gospel shall be preached to every creature with the Holy Ghost sent down from on high.

There is yet to be such a bursting out of argument and eloquence upon the earth in the cause of Christ, as Greece and Rome never witnessed, or angels heard—and though it will not be by the gift of tongues as of fire, it will not be without their consecrated aid.

But there are evils, it is said, associated with the early communion of the youthful imagination with Pagan mythology and morals. And what good thing passes ever through human hands without perversion, and unattended with the alloy of evil? Is commerce the parent of liberty—are manufacturing establishments which clothe the world with civilized attire—or is even agriculture itself—most closely of all human labor allied to industry and virtue—exempt from incidental evils? And why shall the classics be blotted out for incidental evil, more than the entire chart of civilization?

But in the case of the classics, the evils alleged are not *incidental*. We deny the fact of a prevalent irreligious tendency in the poetic machinery of the gods at all, more than from the metaphors and personifications of the christian English tongue. Both animate the natural world, and are not misunderstood. We *know* that no such adverse influence emanated from them upon our own mind; and in all our observation, have never heard an instance of injury in that way confessed or proved. Neither atheism, nor polytheism, *nor heresy*, lurk in the poetic fictions of Pagan divinities. Nor does the heroism of battles inflame ambition, or tend to ferocity and blood at all, more than the same *heroism* on the sacred page, or in English history.

Other poets, than those of Greece and Rome, have sung of arms, and naval battles, and sacked cities—the sound of the trumpet—and the confused noise of the battle—and garments rolled in blood. There is more in English history to fire ambition—more in the history of the American Revolution

and our naval battles, to wake up ferocity and the thirst of blood, than in all the distant wars of Greece and Rome, by poet or historian ever said or sung.

That there are influences of impurity on the classic page, is to be admitted. But is the English classic page pure—the page of Chaucer, Spencer, Dryden, Sterne, Shakspeare, Pope, Swift, Smollet, Byron, Moore? And shall the English classics, therefore, be exiled from our college libraries? It would be like a second invasion of the northern barbarians—effacing a *drop* of pollution to let in a flood—throwing into oblivion a few dark spots by the settling down of midnight on the classic page.

But were the danger of solitary communion with the impurities of the distant dead real—so many examples surround the path of the youthful student, so much nearer and more fresh, importunate, and fascinating, as to render these classic temptations, so distant, cold, and bloodless, not only superfluous, but imbecile.

Besides, the facts which they record are demanded on the ground of utility. They are recorded in the Bible—crowded upon the page of history—and sent back to us in the communications of all our missionaries to the heathen. Shall we close the Bible? Shall we obliterate the first chapter to the Romans? Shall we recall our missionaries, or suppress their communications? Temptation, which lies along the path of duty, affords no dispensation from the necessary work. *I wrote unto you that ye keep not company with fornicators—yet not with the fornicators of this world, for then must ye needs go out of the world.*

The physician, the missionary, and the student must do things which cannot be done without some liability to temptation. But this is no dispensation from duty, and only the augmentation of responsibility to watch and keep their garments clean. And when this objection has influence against a select study of the Greek and Latin classics, and does not lie with equal force against a select and judicious use of the English classics, we will give to it a more extended answer.

But, after all, the influence of a select communion with

the orators, poets, historians, mythology, and morals of olden time, to pervert the youthful mind is, we believe, overrated. The mythology is read as fiction, and is never contagious in its tendency to idolatry; and the morals of the *Pagan world*, contrasted with the purer morals of christianity, serve rather as a foil to enhance its beauties—and as a repellant, rather than an attraction to imitation.

But were the evil of an indiscriminate acquaintance with the classics as real and as great as is supposed—is there no remedy but total abstinence—no possibility of purified editions—and no selection of the portions to be studied—and no christian guardianship to shield the inexperienced adventurer from harm?

It has been said, that all attempts at select editions or studies would but excite curiosity, and awake the desire of forbidden knowledge. We know not how it may be in the new era of mind, but in past ages, students have never been so given to works of supererogation, that omission provoked extra study. And if it be so, that parental efforts to avert the youthful mind from improper studies will but increase its evil determination, we perceive not why all parental admonition and authority ought not to be laid aside, and our training up children in the way they should go be associated with total neglect, and their possible ignorance of temptation. But we shall be slow converts to the doctrine, that ignorance of danger is the parent of safety.

We admit that examples of powerful eloquence and argument have existed without the benefit of other tongues. But they are few and far between; and the result of powers of mind much above the ordinary endowments of the greatest portion of men, to whom the guidance of mind must be committed. They are, therefore, exceptions to the general rule, and not the rule itself, of successful qualification for mental effort; and it may be doubted whether their success, though honorable to themselves, is not on the whole a calamity to the community, by tempting multitudes to emulate their example without their talent, and thus to lower the standard of professional qualification. As well might apprenticeship in

the mechanic arts be dispensed with, because a few mechanical geniuses have, untaught and by the power of their gifted minds and handy work, triumphed over the ordinary impediments to human skill.

But Greece, it is said, became universal in linguistic attainments, without the study of other languages than her own—she did. But does it follow, that every nation will do the same?

The genius and temperament which God gave to the Greek, and the climate, and the government, the education, the philosophy, the intercourse with other nations, and the versatile employments of agriculture, commerce, and the fine arts, formed altogether an unparalleled combination of circumstances, tending to give a corresponding perfectness to their language. Has any other nation, in the long history of the world, produced, unaided, a language so copious, musical, and powerful? And if we put out these lights of Greece, what nation will light them up again?

It was by the music of her tongue, and power of her teaching, that Rome rose from barbarism to civilization and civil liberty; and it was her light which glimmered athwart the dark ages, and her trumpet call, which, a second time, roused modern Europe from ignorance to science, and from despotism to civil liberty. And now, shall such a language, time-honored—heaven-honored, be excluded from our republican christian literary institutions—be given to the moth or the bonfire?

But it is said that we possess, already, translations of the best portions of the Greek and Latin poets, historians, and orators; and that by the study of these in an English dress, the mind may be much easier, and as efficaciously disciplined and stored with the symbols of thought and the inspirations of genius.

We deny, that the Greek and Latin classics ever have been translated, or ever will be. Their cold, naked skeleton may have been transferred from page to page, but their originality, and instinct life, and freshness, and tints of beauty have not been translated; and it is here in the communion of modern intellect, and taste, and spirit, with the ancient, that the

soul borrows inspiration, and acquires a delicacy, and versatility, and copiousness, and power of diction, which no single tongue can bestow; and which no technical teaching can communicate. There is that which cannot pass from mind to mind through the medium of intellect, and only through the medium of sympathetic feeling; and such is the communion of mind with mind by language, as the medium of imagination, taste, and feeling. It is not the dilatory precision of thought and words, stored up in memory, which qualifies mind for its high action in victorious elocution; but the electric flash of thought, and the broad circumference of illuminated vision, filled with words for perspicuity, precision, strength or beauty, and familiar by use, offering everywhere and constantly their willing aid—a body-guard clustering by affinity and affection unseen around the orator, as guardian spirits attend the saints—auxiliaries which no art can enlist—no mercenary motive secure, and which come only by long and oft-repeated communings with the mighty dead of other tongues and other days.

It is not memory, it is not art; it is the habit of the soul. Its quick perceptions, refined taste and feeling, around which the symbols of thought rally when its high inspirations come on, and it goes forth in its victorious career. Like spirits from the vasty deep, they come clustering about its path on flaming wing, offering their welcome aid.

With such auxiliaries to mental action, and power of elocution, there is no hesitation, and no stammering tongue, or falling on words of approximation without exactness, or commonplace and powerless. The soul awake, has nothing to do but to pour out thoughts that breathe and words that burn; which will be the spontaneous conductors of the electric power.

It is by such training only that a style can be formed, and an eloquence inspired, which instead of high-sounding, empty words, shall be unostentatious, unassuming, artless, powerful, winning, irresistible.

It is said that a classical course is not necessary for all, and that though some may pursue it, all need not; and that there

should, therefore, in all our colleges, be a double course. We answer, that such a course cannot succeed; because no man and no community can have two chief ends, or serve two masters. In every institution, either the English or the classical studies will be the popular and honorable course; and whichever takes the lead, so imperious will be the motive to pursue the more popular course, that the other will soon languish and die. Hence it is, that all attempts to carry on a double course have proved abortive; and all expedients to perfect men for different callings by a different and specific course of training. And obviously, because all minds for purposes of vigor, and precision, and power in any course, demand substantially the same training up, to the time of professional study; and because the right of selection will prevent that unity of action, and that precision of discipline, and power of responsibility, and momentum of social movement, which is indispensable to the success of social training. That multitudes should have an English education without a collegiate course, we admit; but it should be conducted in institutions devoted to that end, and not be thrust in upon the time-honored system of our colleges, to destroy their symmetry and break their power, and bring them into disrepute. All who are destined to act on mind, by the press, or in halls of legislation, or the learned professions, should enjoy the training of a liberal education.

Shall nothing then of the existing system be stricken out in this day of mental wonders? Nothing, till mental wonders can plant the foot on the ladder's top without a gradual ascent, commencing at the bottom. Nothing, till the day comes when the top stone of the temple may be laid with shouting, before its foundation and rising superstructure.

The existing system is not a novelty, the offspring of theory and unreflecting selfconfident zeal, to be tested by experiment, and mended as disaster shall develop its defects. It was formed with reference to the legitimate ends of a liberal education,—the discipline of mind for acquisition and action—by men of the first order of mind and experimental acquisition; and has received the sanction of such minds in every civilized

nation, and stood the test of criticism and the assaults of innovation, corroborated by the experience of ages. The adaptation of natural causes to their effects is not more conclusively settled. It may be acclimated and accommodated to circumstances by unessential variations, but its fundamental principles can no more be exchanged for another system than the skeleton of the human body can be exchanged for a patent substitute.

Shall nothing then be added to the reigning systems of collegiate and professional education? While mind has quadrupled its power, and every thing within, without, and around us is running such a race, shall our colleges and theological seminaries alone stand back in the twilight of the dark ages?

We have no evidence that mind possesses other or greater powers than it ever did. It has the accumulating knowledge of past ages, and the developements of art for those practical uses which astonish by the abbreviations of labor, and the rapidity of locomotion. But the power of mind is no more augmented in proportion, than the power of the body where a single hand can produce by mechanism the results of a hundred. And the inference from these astonishing achievements is not the destruction, but the perfection of the systems of education which produced them. There is no demand for subtraction, but much for addition. The whole circle of the arts and sciences should in their elementary principles be included in a liberal course. Since, in addition to the vigor it communicates, it holds the lamp to every improvement—breaks up the monopoly of knowledge, and calls the entire republican community to a relative increase of knowledge, which begins to astonish, and will soon emancipate and civilize the world. But while with such liberal hand our public institutions dispense their treasures of knowledge, and wake up around themselves the insulated energies of talented minds, the laws of selfpreservation demand that by double diligence they hold their relative eminences, to prevent the faltering of public confidence and literary pedantry in single departments, and the filling of the land with half-made, self-

made, self-willed ultra men; conflicting with common sense and one another, and united only in their contempt of a regular education, and their eulogies of modern mental supremacy, and a short metre course. While the mass of mind rises, and coruscations of selftaught mind break out, and dazzle, and do wonders, our colleges and seminaries must rise above all heights of successful competition, to command respect and hold back society from feverish effervescences as it approaches to an elevated standard of universal culture; and wo to the republic when our colleges—those orbs of intellectual day, shall fail to command respect, and by the formation of mind and morals, to disseminate knowledge and holiness through the land.

Time will permit me to glance at but a few only of the desirable additions to a thorough, modern collegiate course. But unquestionably a more exact and extensive knowledge of mind and body in alliance both in their bearings on truth and virtue, and on time and eternity is imperiously demanded. Necessity has compelled professional men to stumble on to the outskirts of the field, to gather facts for the confirmation of theories—the theologian to sustain his metaphysics—the physician his theories of disease—the statesman his doctrine of chances and expediency. But who has explored the field and gathered up and methodized the facts and drawn responses from the living oracle for all sorts of practical use? and yet what knowledge is so immediately practical as the knowledge of the human body and mind in their complex alliance and disordered action? and where are the penalties of ignorance so fearful, as those giant habits which bind in fetters of iron their victim—or those tortures which invade the perverted, nervous system—or those fires unquenchable which criminal indulgence kindles in the soul?

To send the youthful navigator alone on shipboard, without light, chart, compass, or rudder, or the knowledge of a single rope, to be buffeted and wrecked, is comparatively merciful, because his sufferings and disasters are soon ended; while the sorrows of the youth uninstructed in the mysteries of his complex being, are often irretrievable, accumulating, and eternal.

By excess in study or physical gratification, he goes as a

lamb to the slaughter, or a bird to the snare, and knoweth not that it is for his life; he drinks, unsuspecting of peril, till fever is in his blood, and madness is in his brain, and death inexorable and eternal is at the door.

Religion is not a substitute for the teachings of physiology and the philosophy of the mind. In the nursery and around the cradle these lights should be constantly burning. No mother can be thoroughly furnished for her task without them; and every instructor of youth, from the lowest to the highest, should understand the chart of the way, and be able to guide his youthful charge safely amid the perils of his perverted, complex being. And those who are able to do it, should provide the requisite books—none would be more profitable to the author, and none more useful to the community.

It is equally manifest that the study of the Bible should constitute a part of a collegiate course.

As a classic it stands unrivaled, and should be studied for the richness of its imagery, the beauty of its poetry, and the power of its eloquence, as well as to mingle its guardian, purifying influence with the classic beauties of other tongues.

It should be studied as an inspired book developing the character of God, the laws of the universe, and the remedial system for their support, and the recovery and forgiveness of a depraved world.

For the purity of its precepts, the sublimity of its doctrines, and the power of its motives it should be studied; to invigorate the intellect, to form the conscience, to purify the heart, and to prepare society for the life that is and is to come.

The extinction of literature in the dark ages, the early and long predominance of a religion which discountenanced the reading of the Bible by the laity, and the infidelity which grew out of its abuses may have lent their concurring influence to the exiling of the Bible from the literary institutions of christian nations. But that such an anomaly should have descended to this day through the long line of protestant institutions by the power of precedent and inconsiderate habit, is truly wonderful. That the impotency of cultivated intellect to form the conscience, and purify the heart, and sustain liberty,

and fit for heaven should have always been admitted, and the power of the Bible neglected in those institutions intended to form the governing mind and heart of the nation, is unutterably marvellous. It is like cultivating the eyesight and muscular power of a maniac for deeds of wanton desolation, without attempting the restoration and government of his disordered mind; and the continuance of this wild experiment amid the growing evidence of the impotency of law, and the necessity of augmented moral power will soon destroy us. That contempt of the Bible, which in other days cursed our colleges and perverted our young men, is as anti-republican as it is unchristian; and scarcely less so is that diffident, temporizing policy on the part of christians, which has permitted the cavils of infidels to continue the exile of the Bible from christian institutions. The time past is sufficient. It is high time to give the Bible its place amid the minor orbs in our literary institutions. Where shall the Bible be studied, and its classical beauties and its holiness mingle in the formation of intellect, taste and heart, if not in in our colleges? Infidelity will never cease to pervert, nor superstition to darken, nor fanaticism to mislead, nor contention and schism to agitate and divide the church, till the evidence of revelation shall be thoroughly established in our colleges, and the just laws of interpretation supersede the imaginations of theory, and the misconceptions of controversial zeal.

Before we close, several questions of grave import demand our attention.

The first respects the term of collegiate and professional study. Is it not too long, considering the augmented capacity of mind and the facilities of education—may not equal quantities of knowledge be *condensed* into our young men in half the time?

We shall rejoice in such developements of mind and abbreviations of study, when they happen well attested. But at present, physical nature seems obstinate in her old dilatory course of approximation to maturity, and the mind to be alike wilful in cleaving to the track of precedent, refusing by any stimulus to be driven up to a premature manhood, or by cross-

roads to steal a march upon the treasures of mental knowledge. If some minds can do this, they are so few and far between, that we should as soon think of founding habitations for the comets, as colleges for them.

Once we did indulge a hankering for an institution in which select minds of special power and advanced maturity of age might be accommodated with a shorter course of mental training. But experience has cured us of the folly of supposing that the discipline of the mind can be precipitated, and least of all with *those whose vigor of mind and formed habits disqualify for easy subordination and facile discipline, about in proportion to their* INCREASED NEED OF IT. Why, then, should the time for a collegiate and professional education be shortened? The work to be accomplished by cultivated mind for the perpetuity of our republican institutions is every year becoming greater and more difficult, and the relative extension of popular education is rendering it more and more indispensable.

To meet the demand now pressing on the colleges of the nation for a higher standard of attainment, they are compelled to throw back upon the academies studies which once belonged to the collegiate course, to give place to those which can no longer be excluded from a liberal education.

And why, especially, should the west rush on the illfated experiment of abbreviation, when amid her rising millions she is laying the foundations of institutions which are to control the destiny of ages to come?

God governs the natural and moral world by the agency of general laws—few, simple, but permanent and mighty; and after the same analogy, should the literary and professional institutions of the west be established and ordered. We do not need ephemeral efforts and evanescent impulses here—we have had enough of them—nor will such aids avail. Whatever of permanent necessity is made dependent on special effort, is sure to disappoint expectation. Let us lay, then, the foundations of our intellectual and literary character as a people, broad and deep, and take the requisite time to raise the superstructure, and distant ages and nations will rise up and call us blessed.

A second question is, shall there be government in our public institutions for the culture of mind?

However in theory the question may be decided, in experience there is but one result. Order is heaven's first law, and government in some form is inseparable from social being. Many minds will not concur spontaneously in the complex movements of a well ordered literary institution. The supervision of law and administration is indispensable. Nothing but anarchy, the most intolerable condition of human beings, can be anticipated in their absence. Should the laws of all our colleges be repealed to-day, and every officer resign his authority to the popular will, government would go on, and however free in name, would by no means be deficient in energy. A few master-spirits, by the attractions of superior intellect, would gather pliant minds about them, and by a public sentiment of their own formation, would reign with relentless sway.

The only question for debate is, who shall govern—the faculty, the press, or the students? It cannot be denied, that custom and law have devolved the responsibilities of legislation and government on boards of trust and faculties. But this is a usage which has come down from the dark ages, before the art of printing was discovered, or editorial wisdom had displayed itself in the government of literary institutions, and before the modern illumination and bursting out of mind. It is well known, too, that trustees and faculties coming to maturity, and forming their habits of thought for the most part anterior to the immortal march of mind, are exposed to narrow views, selfwill, and the abuse of power. While editors having the advantage of comparative youth, and riding on the front wave of modern improvement, are eminently qualified to fling weekly the first rays of increasing light on the youthful mind, and thus to lead their charge to GREEN PASTURES, if not beside the STILL WATERS.

The objection is of no force that editors of newspapers are *absent*, and receive their information at secondhand, and are no more fit to govern colleges, than the populace are to govern, by hearsay, the husbandman on his farm—the me-

chanic in his shop—the physician in his practice—or the general on the field of battle. The entire difficulty may be removed by committees of students making reports, and receiving the necessary orders in regular alternation. If any, however, uncharitably insist that students are liable to colored and *ex parte* statements, and editors to credulity or mortifying mistakes, it will only lead to the obvious and satisfactory conclusion that the students themselves should bear rule, and the faculty obey, as the only alternative to secure comprehensive and mature views, prevent the abuse of power, and unite recent discoveries with grave experience by the rapid rotation in office of the students, and the permanent subjection of the faculty. Obvious, however, as the expediency of such a course may be, every attempt to introduce it has been rendered abortive hitherto, by the obstinacy of age and love of power. Experiments, though conducted with all the modesty and mildness of unassuming youth, have utterly failed. No attempt has been made to disrobe the faculty all at once. Their authority over study and working hours has not been contested—and the claimed irresponsibility of students extended only to the remainder of the twenty-four hours—and no right to pervert the ends, or impede the prosperity, or jeopard the existence of an institution has been demanded, but only to judge for themselves what would and what would not produce these results; and when their own and the judgment of the faculty came in collision, to have their own way. But the faculty being crusty and obstinate, *would* not submit—and the students being highminded and conscientious, *could* not submit; and therefore resigned their authority and abandoned the institutions to their fate; and from sources which ought to be entitled to credit, we have been assured that one of these derelict institutions is dead—a warning, no doubt, to the officers of all kindred institutions in the nation to submit to their pupils while they are in the way with them, lest at any time they perish from it when their wrath is kindled but a little.

The question of government suggests another.

Shall the course of a public education be regarded as a preparation for public action, or the commencement of it?

The intellectual competency of young men in the course of training to meet the responsibilities of study, and superintend the concerns of church and state, need not be denied. The question may be one of time and physical endurance. Can the time be commanded requisite for study and public action? And can the mind and body sustain the weight of responsibility, the distraction of care, and the exhaustion of feeling by intensity of interest and emotion?

We appreciate the disinterestedness with which some young men in our literary institutions have given their shoulders to the tottering foundations of church and state, and the endurance with which they have stood, hard pressed and illrequited by an undiscerning and ungrateful community, from the entire persuasion that, if they withdrew, all would tumble into ruin; and we wonder not that in such circumstances they should be in favor of a shorter course of education. But we doubt greatly whether they will be able to do justice to the claims of science, and of the church, and of the state, by their cotemporaneous efforts, and we are sure that if wisdom enough can be found in the nation among those whose education has been completed, to hold up the foundations of society till these ardent auxiliaries may come up thoroughly furnished, policy, and mercy, and justice demand their relief.

Until recently, it has not been dreamed that the forming and working age could be amalgamated in equal quantities. It has been regarded as a wise arrangement, that the seats of science should be retreats from the responsibilities and toils of life—a neutral territory, respected alike by contending parties, and not liable to be trodden down by each for their partizan intermeddlings—a great harbor from which at their moorings they might look out, unagitated by the tempest-tossed ocean. And though a few collateral labors of benevolence in the form of Sabbath schools, or Bible classes, may harmlessly travel with them through their course—*we are convinced that the heat of passion, and the shock of battle can never be united with the quietness of mind, and continuity of attention, and power of heart, indispensable to mental discipline and successful study, and that no greater calamity can befall the literature of the nation,*

than the acquiescence of the community in a general experiment to unite the era of public education with that of public action.

One other question and I have done.

Should all the departments of instruction, male and female, from the infant school till the topstone is laid of the university be comprehended in one establishment—an extensive, whole-sale, intellectual manufactory?

No system can well be so unwisely conducted as not to include some peculiar advantages as incidental to its arrangement, or so wisely planned as to exclude all defect, and concentrate all the conceivable advantages of every scheme. A relative approximation to perfection is all which our earthly condition seems to admit. But passing over the difficulties of government, and exact instruction increasing with numbers and diversities of age and sex, and the liabilities to temptation and indiscretion increasing as the power of exact vigilance declines, it is worthy of consideration, whether the health of the body and the energies of the mind will be as well secured by the monotony of the same location and the same society for eight or ten years, as might appertain to their more insulated condition, and the passing from one institution to another. Whether each, for the time, should not be the whole world to its inmates; its rewards and penalties unbroken by comparison, with greater good or evil? A change of location during the several periods of an education, is favorable to health and extended acquaintance, and the cheerfulness, and elasticity, and effort inspired by distinct and manageable portions of time. Were the same patrons to endow a colony of institutions on the principles of divided labor, it would seem wise to give them a separate location, and to consign them to a distinct guardianship of trustees and faculty, instead of compressing all the heterogenous materials in one place.

In the preceding remarks you have an epitome of the mature thoughts of my mind on the subject of collegiate education and discipline. Opinions, which, environed as I am with cares and toils, nothing but a deep interest in the welfare of young men could have tempted me to put in order. This interest, coeval with my public life, and constant as the beatings of my

heart, has been augmented latterly by the perils of my country, and the needed, powerful agency of young men in her preservation; especially of those whose cultivated intellect, and mental vigor, and correct principles, must soon be felt in her public councils, and exert a decisive influence upon her destiny. If our colleges and their inmates perform their duty, they will be able to see to it that the republic receives no detriment: whatever indications of febrile and irregular action may appear in particular parts of the body politic, if the head be healthful, and the heart strong, these vital energies will forbid the encroachments of disease, and send the vigorous tide of health to all the extremities.

But should our colleges become the sinecures of indolence, and ignorance, and mental impotency—the fountains of scepticism, and dissipation, and irreligion, and licentious liberty—they would send out through the land a pestiferous, disorganizing, inflammatory influence; and as in the French revolution, the fires from beneath, and the wrath from above, would unite in our punishment and desolation.

That hatred of despotism, and those insurrectionary movements of volcanic power to throw off the incumbent mass in other countries, would in our country be turned against law and order, and terminate in anarchy and despotism.

It must never be forgotten, that INSURRECTIONS AGAINST ARBITRARY POWER TEND TO LIBERTY, BUT INSURRECTIONS AGAINST LAW, TO DESPOTISM; and that all the tendencies of a republic are to the deterioration of efficient government, from the mutinous encroachments of the popular will upon law, as in monarchies the tendencies are to despotism from the ascendancy of aristocratic power. The one accumulates personal liberty till the restraints of law fail before it, and anarchy enters. The other accumulates and combines governmental influence and force till liberty falls in the streets, and equity cannot enter.

This tendency of personal liberty to the subversion of laws, is with us, the epidemic of the day. The genius of our government has breathed a spirit of relaxation through all our systems of education from the cradle upward. Instead of increasing the efficiency of early discipline and habits of subordination

through every form of social preparatory government, we have thrown the reins presumptuously upon the neck of childhood and youth, trusting to the efficiency of law to meet and curb and tame their fiery insubordination. In our contempt of the arbitrary inequalities of monarchical governments, our zeal has overacted to the overthrow of those constitutional distinctions of intelligence, and virtue, and authority, inseparable from the existence of well regulated society.

Instead of environing the rising generations with parental vigilance and a mild efficient government, to qualify them by habit for coming responsibilities, we have blamed the severity of our fathers, and ridiculed their particularity, and in the supremacy of our wisdom, sent our children, ungoverned at home, to meet the responsibilities of the school, of the college, and of public life. And they, rocked to sleep in the nursery by the songs and eulogies of liberty, deem it an unseemly indignity to their native independence, to be compelled to obey, and their young republican blood makes insurrection, and the wise, weakhearted parent submits; hoping they will be ashamed of their conduct when they come to years of discretion—an era which few ungoverned children ever reach. The same unsubdued spirit of republican independence goes murmuring through the common school with oft repeated breakings out of a rebellious will. The academy sometimes conquers and sometimes is conquered—sometimes compromises, or concedes a truce; while in the college with increasing frequency it attempts the subjugation of the powers that be, to the popular will.

In the meantime our patriotic politicians—and never was a nation blessed with such a multitude of them—have so long and so constantly assured the sovereign people of their power, and their own implicit subjection to them, that they have taken it into their heads to be above not only their servants, but above themselves—as acting by their own officers and their own laws; so that by the deceitful influence of our institutions, that efficiency of government, and those habits of subordination, so indispensable to qualify us for spontaneous obedience to law, are fast failing; and the law is called to dis-

close its impotency to control a population from abroad and at home, furious in passion, haughty in pride, and indomitable in will. The result is, that in the absence of the power, and in contempt of the dignity of law, brawls and assaults and batteries, in high places and low, and duels, and assassinations, and robberies, and conflagrations, and murders, and mobs, and treasons, and all the symptoms of a fast approaching dissolution, begin to appear.

The truth is, we are fast going down stream, with all the accelerating power of passion, wind and tide; **AND UNLESS THE NATION CAN BE AWAKENED, WE SHALL GO DOWN.** Who, then, will cry for help, and spread the sail, and ply the oar, to reach again the quiet moorings from which we have parted? I have indicated in this discourse the indispensable and powerful agency of the colleges of a republic—the nurseries of despotism when perverted—but in a republic the fountains of efficient liberty and unperverted equality, precluding patrician and plebeian division; the great amalgamaters of patriot blood, and patrons of youthful talent, and restrainers of national declension by the fresh material continually incorporated with the intellectual and governing energies of the nation, while they discipline the mind, and form the conscience, and imbue with virtue the heart, and prepare for intelligent decisive action, the chosen spirits of the coming generations. And O, if the youthful band in the colleges of our nation will but volunteer and adopt the suggestions of this discourse—clothing themselves with the power which disciplined mind and faithful study give, forming just conceptions of liberty and law, and setting examples of manly, spontaneous obedience to patriarchal sway—they can form as they pass out into all the relations of society a correct, conservatory public sentiment on the subject of liberty and subordination. By associations, and by correspondence, and persevering systematic action, they, with the alumni, may enlighten and save the nation.

Crowns and robes of royalty, and combinations of church and state we need not; and the invidious distinctions of a titled landed aristocracy we cannot endure. But more than

all the fictitious honors that cluster about royal majesty and aristocratical nobility, must be the homage of honor and intelligent veneration with which we surround our laws and temples of justice—the life-blood of liberty, the shield of our protection, the arm of our power.

The greatest practicable liberty lies on the perilous edge of a precipice—a yawning gulf beneath. And you, my young friends, and your compeers, are the chosen, youthful band which heaven has brought into being on this eventful day, to see to it that no ruthless hand in the hour of our thoughtless security shall thrust us over.

Therefore, admonished as I am, that my service of God and my generation must ere long be closed, as the departing mother commits her loved ones to chosen guardians—I commit my country, young men, to you. Be watchful, and be faithful to yourselves, to your country, and your God; and let the motto, LIBERTY AND LAW, in letters of fire blaze on the walls of every college in the land, and under the guidance of heaven, all will be well.

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